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## **MULTYCULTURALISM AND DIVERSITY IN THE CONTEXT OF VARIOUS LINGUISTIC PHENOMENA**

*The article examines the differences between the concepts of «multiculturalism "and" diversity», despite the tendency to use these words interchangeably. Diversity refers to differences that exist between people, such as race, gender, religion, socio-economic background, and ethnicity. On the other hand, multiculturalism is when multiple cultural traditions are not only accepted in society, but also encouraged. The key difference is that while diversity recognizes differences between individuals, multiculturalism seeks to go one step further as it accepts differences.*

Language plays a significant role in making education universally available, hence the language policy in education is becoming more important than ever.

Although many people tend to use the words «diversity» and «multiculturalism» interchangeably, there is a difference between the two of them. First, let's define diversity and multiculturalism. Diversity refers to differences that exist between people, such as race, gender, religion, socio-economic background, and ethnicity. On the other hand, multiculturalism is when multiple cultural traditions are not only accepted in society, but also encouraged. The key difference is that while diversity recognizes differences between individuals, multiculturalism seeks to go one step further as it accepts differences. In this article, we will look at the differences between these two concepts more detail. When focusing on multiculturalism, it can be understood as a more complex concept than diversity. In such an ambiance, the multiple cultural traditions are not only accepted in the society but also promoted. It goes beyond the mere acknowledgment of differences, and highlights on the necessity to understand and respect all people.

Inclusion as a part of multiculturalism, also takes place. The people become aware of the differences that exist among people based on their gender, race, religion, sexual orientation, ethnicity and socioeconomic background and also realize the advantages and disadvantages that each group has. This leads to a context where people are aware of the unequal distribution of power among groups of individuals.

When we look at a modern society, we can see is so much diversity in everything. Diversity can simply be understood as a state of diversity. This refers to the differences we see in people. Race, gender, religion, socioeconomic background, and ethnicity are some of these differences. Diversity is very visible in schools,

workplaces, etc. In most cases, there are laws that protect the rights of people who come from different backgrounds.

In a society that focuses on diversity, people tend to recognize the differences that prevail between different individuals and communities. For example, they recognize that a person is a woman or belongs to a certain class or even religion. This awareness can help prevent discrimination, mainly because diversity is also underpinned by the legal framework. However, experts stress that simply recognizing diversity is not enough; this is where the idea of multiculturalism comes into play

As language plays a significant role in making education universally available, the language policy in education becomes more important than ever in the global age. This paper is to examine the educational language policy in the multilingual societies, including the debates of English as the official language and the potential multilingual policy. With the researches on multilingualism, it has turned out that multilingualism is not only far more common than originally expected. Hence it is suggested that the educational language policy should be centered on the multilingual speakers as the norm, not on the monolingual speakers.

Modern society has its root on multilingual or polyglot heritage, so multilingualism is now an inseparable part of it. In the context of multilingualism, the monolingual policy like English as the official language is neither plausible nor retainable. As the majority of the population is multilingual, language policy should be centered on the multilingual speaker as the norm, not on the monolingual speakers. In this paper, we suggest that instead of the monolingual English-Only policy, the bilingualism encompassing the term «multilingualism» is the best route which we can follow as a language policy in education.

There are also many more bilingual or multilingual individuals in the world than there are monolinguals. In addition, there are more children throughout the world educated through a second or foreign language than there are children educated exclusively through the first language. More specifically, we propose the English-Plus policy aiming at bilingual fluency in both English and those other languages that are constitutive of the multilingualism. Historically, multiculturalism and diversity are deep-rooted characteristics of American society because of colonization and immigration. So, multilingualism is a part of American life in such a situation that multilingual speakers outnumber monolingual speakers. Therefore, this study for America can be true to other countries which need bilingual or multilingual policies in education. To examine multilingualism and the language policies in America, we analyze the pros and cons on the issues of English as the official language (or the English-Only policy) compared with the multilingual policy, from sociological and linguistic points of view such as «equality», «identity», «world Englishes» and «universality». The proponents of the English-Only policy consider multilingualism as a threat

to English, and want to make English as the official language for national unity and for promoting English ability of immigrants. Schmidt (2002) supports the English-Only policy by the cause of assimilation and equality. On the other hands, the opponents reject the English-Only policy that is opposed to the mainstream of American multilingualism.

The «crucible» referring to American culture is just a slogan to make immigrants subordinate under the English-Only policy and to restrict their linguistic freedom. In the context of multilingualism, the EnglishOnly policy looks just ideological and symbolic. We believe multicultural America can keep a viable idea only when it opens itself to others with multilingual policies.

We've already seen that proponents' cause of «equality» for English as the official language is not convincing. The «equality» can be interpreted in a different way: assimilation is argued by proponents for English as the official language, and bilingualism by opponents.

Bilingualists have a different interpretation for equality: «equality for language minorities requires bilingualism in education» (Schmidt 2002). The policy for multilingualism is suggested in the specific sense of granting equality in opportunities to the speakers of all languages. As for identity, we can think about American identity in view of the English-Only policy. American identity cannot be necessarily confirmed by the English-Only policy.

Multilingualism inevitably requires the reconsideration on the real meaning of identity, and the English-Plus policy may more appropriately fit for a global multilingual society. And we analyze multilingualism in terms of World Englishes. Mes-thrie & Bhatt (2008) say that «international migration and globalization in late twentieth and current centuries have made World Englishes an essential part of modern culture and sociology». Considering the relationship between language and multilingual society, the English-Only policy is definitely opposed to the global trend of multilingualism which we must follow. Also, in terms of linguistic universality across languages, the question of multilingualism could not be formulated in structuralist linguistics.

Multilingualism researches replace the interest in Elanguage as a social fact by the interest in I-language as an essentially psychological and biological phenomenon. Chomsky's basic idea is that there is one language described by Universal Grammar, which specifies the set of universal principles that largely determine the growth of language. In this sense, the universality of many languages in the world suggests that the language policy in any country relate to multilingualism. Hence language policy is not about a language but about languages in a context of multilingualism.

Now let us consider language policy in education. Analyzing the multilingual tradition in America, the English-Plus policy is suggested as the most appropriate

language policy in the field of education. The historical language policy in American education is a record to maintain multilingualism. Keeping in mind that America has its root on polyglot tradition, the bilingualism encompassing the term «multilingualism» would be the best route which we can follow. Hence, we believe the English-Plus policy to be the most appropriate language policy in the field of education. The English-Plus policy (or the «English+n» language policy) aims at bilingual fluency in both English and those other languages that are constitutive of American multilingualism. The English-Plus policy supports the model of multilingualism, within which bilingualism is treated as a variant of multilingualism. Therefore, we support for multilingual policy in education, more specifically the English-Plus policy as a best alternative to the English-Only policy.

Multiculturalism as an ideology emerged in Europe, the United States and Canada in the 70s and 80s of the XX century. This theory was developed to replace the idea of the so — called «melting pot» — the idea that the joint residence of various ethnic groups within the boundaries of a developed society leads to their unification («melting») into a single socio-cultural community. The ideology and political practice of multiculturalism is aimed at the integration and stabilization of multi-ethnic states, while rejecting ethno-cultural assimilation as a strategic goal. «The main idea of multiculturalism is the harmonious interaction of different cultures existing in the same political space» [1, p. 71].

However, in the modern world, the ideas of multiculturalism are losing their former popularity. Doctor of Philosophy Svetlana Pogorelskaya, in her article claims that the ideas of multiculturalism have failed. As an example, Pogorelskaya took the ethno-social and political-cultural situation with the status and role of Muslim communities in Germany. She cites the fact that in large numbers, under the guise of refugees, poorly educated guest workers entered the country, whose goal was to earn more money than at home.

As for the Russian society is concerned it can be mentioned that multiculturalism was already evident during the Soviet era, when the peoples of different republics received their autonomous rights. Because of this combination of many different cultures, the situation of multi-nationality within the country has developed. Therefore, we can assume that historically, Russia should be characterized by multiculturalism.

According to Russian scientists, the Russian model of multiculturalism is similar to the Australian one. They are similar in that there is a clearly visible delineation of these divisions, i. e. it is a federation in which the population is distinguished by ethnic indicators.

The policy of multiculturalism is inherent in the economically developed countries of the West and Europe, where recently there has been a large influx of migrants. However, a number of foreign and Russian researchers speak about the crisis

stage of the development of this policy. Pavel Svyatenkov, an expert at the Historical Perspective Foundation, says: «The Europeans proceeded from the erroneous concept that new people who come to their countries will easily integrate into their rich and free society, lose their national and religious identity and accept the identity of the countries where they came». In 2010–2011, the largest European countries—Germany, France and the United Kingdom—declared the failure of the policy of multiculturalism in their countries. The reason for the crisis, politicians in these countries see the excess of migration opportunities. Critics of the ideas of multiculturalism believe that such excessive acceptance of immigrants cannot but affect the social image of the state and steadily leads to the destruction of national identity and the emergence of distrust among the local population.

Today, cultural pluralism is proclaimed as the leading principle of the cultural policy of many States. Cultural pluralism (from the Latin pluralis — «plural») — tolerance for representatives of another culture, peaceful coexistence within the same state of a variety of cultures, without causing interethnic tension and ethnic conflicts.

Cultural pluralism is characterized by the fact that no national minority loses its identity and does not dissolve into a common culture; representatives of one ethnic group perceive the ideas, values, traditions of other cultures, while enriching their own culture. Cultural pluralism is an indicator of a person's successful adaptation to a foreign culture without abandoning their ethnic culture.

It is possible to distinguish some ideological principles underlying the pluralistic concepts of modern development of countries and peoples: compliance with the requirements of social equality and exclusion of discrimination; preservation of cultural features of ethnic groups; introduction of ethnic features of culture and everyday life into the national culture; unification of local groups into a single multicultural and civil society.

Cross-cultural society is a difficult topic to study. For this reason, it is impossible to develop a policy of cross-cultural communication if you do not take into account a huge number of factors, from status to religion. But the most dangerous thing is that these obstacles were noticed very late, which led to problems in various areas. The modern policy of intercultural interaction, the so-called cultural pluralism, has only just begun to operate in the most developed countries. And only time will tell whether it will take into account all the features of an intercultural society.

1. Chomsky N. The Architecture of Language. Oxford: Oxford University Press, 2000. 89 p. [Вернуться к статье](#)

А. В. Акенина

**Мультикультурализм и многообразие в контексте различных языковых явлений**

В статье рассматриваются различия между понятиями «мультикультурализм» и «разнообразие», несмотря на склонность использовать эти слова взаимозаменяемо. Разнообразие относится к различиям, которые существуют между людьми, таким как раса, пол, религия, социально-экономическое происхождение и этническая принадлежность. Мультикультурализм — это принятие и поощрение в обществе многочисленных культурных традиций. Ключевое отличие заключается в том, что в то время, как разнообразие признает различия между индивидами, мультикультурализм не только признает, но и принимает различия.